

# Trust on Fishpond Farmers Community in Pancana Village of Barru Regency

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**Abstract—** This study aims to explain and analyze the trust that was built in the social relations of Ponggawa-Sawi in the community of farmers of Pancana village. This study is a qualitative descriptive where the determination of Ponggawa and Sawi informants as the main informants were done intentionally as well as some formal and informal figures as the support informants. Data collection techniques are carried out through observation, in-depth interviews, and documentation. Analysis of research data using descriptive-qualitative analysis. The results showed that, high trust in Ponggawa-Sawi social relations in the community of farmers in the Pancana village was built through a collaborative relationship that was no longer based on familial relations but according to the criteria of Ponggawa, criteria for the Sawi, and verbal agreement. The social fabrication of Ponggawa and Sawi activities based on the norms of reciprocity, solidarity and collective action that apply in the social life of farmers and village communities, and not based on moral norms in the bond of Ponggawa-Sawi relations. The form of processual trust is built through the management of pond land which is no longer based on family relationships, and lending and borrowing, as well as cooperation activities among the Sawi's..

**Keywords—** Trust, Farmer Community, Social Relations, and Ponggawa-Sawi.

## I. INTRODUCTION

Indonesia as a maritime country that has almost two thirds of the sea area and is rich in marine resources. So that people living in coastal areas have a unique culture and are associated with dependence on the potential of coastal resources[1] Thus, it is possible for several groups of people who are in the coastal regions of Indonesia to depend on coastal resources of livelihood as fishermen, fish cultivators, fish processors and as fish traders[2]

Barru Regency in South Sulawesi Province is one of the potential districts in the field of maritime affairs and fisheries, making marine commodity yields as one of the mainstays in local revenues. This potential is also seen in one of the Tanete Rilau districts in Barru Regency, where the potential of the pond area is  $\pm 2,570$  Ha with an average production of  $\pm 10,000$  tons per year, a pool of  $\pm 14$ . Ha, the land that is not cultivated is  $\pm 695$  Ha (Tanete Rilau District in Figures, 2017). The size of the aquaculture area in the Tanete Rilau district is quite wide, where the Pancana village is part of the district so that coastal communities in the Pancana village area are generally livelihoods as farmers.

Uniquely, the management of aquaculture areas in the life of the farmers' community in the village of Pancana is seen to be based on patron-client relations. The pattern of patron-client relations in the Bugis-Makassar community is known as the Ponggawa-Sawi relations.[3] The existence of the Ponggawa-Sawi relations which has been passed down through generations to the Bugis - Makassar community, where Ponggawa is a land owner and the business capital, and Sawi is a worker. This is due to the still strong social structure of the Bugis-Makassar coastal communities which generally characterized the Ponggawa-Sawi bond to date so that there are allegations that Sawi has not found alternative institutions that can guarantee their socio-economic interests.

Patron-client relations in Scott and Satria views, is a special case of the exchange of relations between two roles in instrumental friendship ties where the role of a person with a higher socio-economic status or as a patron uses influence and resources.[4] to provide protection and benefits for someone with a lower status or as a client. Then the role of the client reciprocates by offering support and personal assistance and services to their patrons. So that the pattern of the relationship between the alliances to the two groups, looks not equal where the client is in a lower position than the patron, both in terms of status, power and income.[5]–[7].

The results of the initial observations of the researchers indicate that the fabric of functional cooperation and social fabrication in the relations of Ponggawa-Sawi in the community of farmers in the village of Pancana, can be seen through mutual trust in terms of borrowing money and goods; and mutual help which is based on family during marriage, death and other thanksgiving events; and the attitude of mutual cooperation in repairing the road to the pond land. So that the trust is suspected as one part of the element of social capital, built in the fabric of Ponggawa-Sawi relations which runs harmoniously in the community of farmers in the village of Pancana. Thus, this study aims to find out, explain, and analyze the trust that was built in the social relations of Ponggawa-Sawi in the community of farmers of Pancana village, Barru Regency.

## II. RESEARCH METHODS

This research is a descriptive-qualitative research with the aim of describing and interpreting trusts that are built in the social relations of Ponggawa-Sawi in the research location, to be understood in depth.

Determination of the research location in Pancana Village, Barru Regency, was based on the ongoing relationship of Ponggawa-Sawi to the community of farmers. The study uses 4 Ponggawa informants and 5 Sawi as the main informants where the determination of Ponggawa and Sawi informants as the main informants was done intentionally (by purposive sampling technique) as well as some formal and informal figures as the supporting informants, such as the management of the pond in the Pancana village community, Village Heads, and KTNA.

Primary data is obtained directly from each informant who is observed or interviewed at the research location. While secondary data is data supporting data obtained through library studies. Research data collection techniques are carried out through direct observation, in-depth interviews and documentation to complete the data. With the research instrument is the researcher him self. Then data validation techniques, namely through persistence of observation, and triangulation of sources.

Then analysis of research data using descriptive-qualitative analysis of Miles and Huberman models [8], [9] through stages, namely 1) Data reduction stage, 2) Data display stage, and 3) Conclusion/Verification stage.

### III. RESULTS AND DISCUSSION

#### A. *Trust in the Social Relations of Ponggawa-Sawi in Farmer Communities*

Ponggawa-Sawi relations of the farmer community are seen to be awakened through cooperative relationships or in cultivating shrimp and milkfish in ponds. Ponggawa is a patron who owns aquaculture land and Sawi as a client who works for the Ponggawa pond. As a capital owner, Ponggawa generally prepare tools and materials needed for Sawi to use in cultivated aquaculture, such as shrimp seeds (fries) or milkfish (nener) seeds, fertilizer, feed, pests and diseases, canoe, hoes, and others. Sawi recruitment is generally based on Sawi's knowledge and skills in terms of shrimp and milkfish cultivation, honesty, crafting, and the compliance to Ponggawa. However, there are still some of the Sawi that recruited on kinship reason because they live within inside the village of Pancana or neighboring villages.

Joint work agreements are made in term as the distribution of harvest, work time, and others related to the implementation of shrimp farming and or processed milkfish. This is done so that later yields will meet the expectations of the two parties. The agreement on the harvest and the working time between Ponggawa and Sawi is usually based on the socio-cultural norms that have been applied so far in the community of farmers and are inherited from generation to generation by the village community. Like the division of crops, where Ponggawa gets a share of as much as 60 percent while Sawi gets a share of 40 percent after all expenses incurred during the cultivation process are spent until harvest. The percentage of the proceeds from the distribution of harvests received by Sawi is Sawi's wages in the management of ponds from Ponggawa because they do not receive monthly wages. Likewise, Sawi work time is usually done in the morning and evening to feed and see the development of cultivated shrimp and milkfish, as well as pond maintenance. But sometimes the working hours of the

Sawi increase, that is at night when approaching harvest time the Sawi come to see and maintain the security of the farm they manage. In terms of termination of employment in the Ponggawa-Sawi social relations usually done by Ponggawa or vice versa, but generally Ponggawa or Sawi conduct the determination after the harvest. Unless Sawi violates an agreement such selling milkfish or shrimp secretly without Ponggawa's knowledge or seriously ill that takes a long time to heal, then Ponggawa can replace Sawi before harvest time through a production sharing agreement between substituted sawi by replaced person or a family member.

Ponggawa-Sawi relations are also seen to be awakened through social relations, such as at weddings, circumcisions, aqiqah, death, and at other thanksgiving events. On these occasions, Sawi usually accompanied by their wives to help Ponggawa's family even though their arrival is not an obligation. Sawi consider it as mutual help. The attitude of helping each other Sawi and his wife usually done by Ponggawa's family to give food to take home to their families and transport money or a thanking money. Ponggawa-Sawi's social relations are also seen in terms of borrowing when Sawi has urgent needs, such as financing children's schooling, sick in family members, or other urgent needs. Usually Ponggawa provides loans to Sawi for these urgent needs within rational limits and the amount of the loan is in accordance with Ponggawa's financial condition, the estimated harvest that will be obtained later, and whether or not the kinship relationship that exists in the collaboration is strong or not. However, it was seen during the thanksgiving and death events, generally Ponggawa provided assistance in the form of basic necessities or money that was greater than the gifts of others at the celebration and death.

Social relations are seen to be awakened also in when visiting each other in the ponds, meetings of farmer groups/fishermen, conducting fisheries counseling. In these social relations, the Ponggawa provide information about new cultivation techniques, information from Bank, as well as information on the types of financial assistance and or assistance for feeding materials, fertilizer, pests and diseases from the Government. The social relations between the Sawi's, appear to be awakened through informing each other when there are problems faced by one of the Sawi on cultivated land and techniques of aquaculture to improve yields, mutual help when one of them needs other Sawi assistance during harvest, borrowing and borrowing from farming/fishing, canoe, and other equipment when needed at an urgent time. In addition, mutual cooperation among the Sawi was seen when there were neighbors of neighboring ponds damaged/broken down, repair of roads to the ponds, repairs to the resting places that were used together and damaged to maintain the security of the ponds when approaching harvest time.

The social relations that have been built from generation to generation in the Ponggawa-Sawi bond in the community of farmers in the village of Pancana appear to be an illustration of the patron-client relationship and leadership that are local in nature and still continue for generations in the life of the Bugis-Makassar community of farmers in South Sulawesi. The ownership of pond land and business capital in ancient times generally owned by Ponggawa who are aristocratic descent in the status system of the Bugis-Makassar community, it is a noble automatically be a

Ponggawa who controlled the land and had capital. Conversely, those who are not nobles or workers (clients) will be status as Sawi (Pelras, 1981). But at this time there were many ponds and capital owned by Ponggawa who came from non-aristocratic descendants. This is in line with Scott's (1972) view, that anyone who owns land and capital can have the status as a Ponggawa (patron) because in the Ponggawa-Sawi bond it is not based on the ascriptive criteria.

The Sawi recruitment based on Ponggawa criteria and vice versa the selection of Ponggawa by Sawi based on the area of ponds, the condition of the pond environment and Ponggawa's personality, shows that the fabric of cooperation established in the Ponggawa-Sawi social relations in the community of farmers in the Pancana village is contractual. This is in the view of Cooley (Lawang, 2004), that due to one's knowledge of others who are the basis for the formation of trust, it is not always perfect. Then in the view of Mollering (Lawang, 2004), that this shows a state that expects others to act and mean well to someone.

Ponggawa's criteria in recruiting Sawi and the agreement made between Ponggawa and Sawi are some of the factors that are the reasons for Ponggawa's consideration to entrust the management of the pond entirely to Sawi which is no longer based on kinship. In addition, minimizing the severance of the cooperative relationship was caused by a reason that certain parties were no longer willing to establish cooperative relationships, such as Sawi's dishonesty which caused the loss of Ponggawa trust, and chronic illness suffered by Sawi, seen at the study site. This shows that, in the collaboration of Ponggawa-Sawi the quality of trust must be built in the social relations, both in the form of hope and not infrequently in the form of certainty. So that the higher the trust built between Ponggawa and Sawi in the collaboration, the less risk is borne and the less material costs (money) or social costs incurred (Lawang, 2004).

Ponggawa and Sawi agreements were established in this partnership so that the form of work supervision carried out by Ponggawa against Sawi was only carried out at certain times, such as when harvesting and several times a year or several times in one cultivation season. This shows that Ponggawa's trust in Sawi is high in the management of ponds because the two groups of alliances feel they have the same goal, namely to get abundant harvests. In addition, the long time Sawi worked for Ponggawa became one of the benchmarks of the level of trust that was built in the social relations of Ponggawa-Sawi. Because when Ponggawa or Sawi decides cooperation in the social relations that have been established, mutual trust between them becomes weak. Thus according to Lawang (2004), because trust which was originally unilateral has turned into bilateral trust.

The social relationship in the Ponggawa-Sawi relationship is seen from the arrival of Sawi who sometimes with his wife to help Ponggawa's family at events, such as marriage, circumcision, aqiqah, death, and other thanksgiving events even though their arrival is not an obligation in accordance with the agreement made in a joint agreement, and likewise the opposite of the Ponggawa family which usually helps Sawi in the form of funds and goods at the execution of these events. Then the presence of Sawi when helping other Sawi when harvesting and giving

information between them. This shows that the fabric of social relations between Ponggawa and Sawi is generally based on norms of solidarity, reciprocity, and collective action (mutual cooperation) that are still rooted and adhered to in community life in the still communal Pancana village, and not based on moral normality in Ponggawa-Sawi relations, such as mutual help, and kinship-based mutual cooperation as part of community members or village communities. This was also seen in mutual assistance activities among the Sawi during infrastructure improvements in the farm area. Thus, according to Koentjaraningrat (1984), that because the pattern of patron-client relations is based more on the principle of reciprocity and dyadic contract (Foster in Koentjaraningrat, 1984), and the friendship built in the pattern of Ponggawa-Sawi relations is instrumental friendship so that the Sawi's compliance with Ponggawa in Ponggawa-Sawi social relations it is not a necessity but rather the provision of support and assistance to Ponggawa as Patron. While the relationship according to Wolf in Ahimsa Putra, the results of social relations in which contained trust (trust).

The results of the above study also show that the existence of social values and norms, reciprocity, solidarity, collective action, and trust in the Ponggawa-Sawi social relations in the community of farmers in the Pancana village through cooperative relations and community relations shows that social capital is still ongoing in the community of farmers. Because the social capital that is built, allows the fabric of the community life of the community of farmers to last all the time. The continuity of relationships that lasted for a relatively long period of time has encouraged mutual trust in the community of farmers. Social capital is the ability to collaborate with all problems, to achieve goals in groups or organizations. As well as an asset of a tendency for mutually beneficial collective action, where the community is endowed with a diversity. So that people who have a number of social capital enable them to participate in mutually beneficial cooperation in various sectors.[10]–[14] Thus, a community that is built with social capital is the result of the development of active, participatory social relations and emphasizes the sense of belonging to the community and mutual trust.[15]–[17]

Based on the above description, shows that the power of trust in social relations Ponggawa-Sawi in the community of farmers in Pancana Village of the high trust type (Fukuyama, 2010). This can be seen from the recruitment of Sawi conducted by Ponggawa which is based on the criteria set by Ponggawa and criteria for Sawi, as well as the rules in managing the pond land made between Ponggawa and Sawi through a joint agreement so that the trust that is established between Ponggawa and Sawi is no longer based on kinship. Then the fabric of social relations between Ponggawa and Sawi, is based on norms of solidarity, reciprocity, and collective action (mutual cooperation) that are still rooted and adhered to in social life in the still communal Pancana village, and not based on moral norms in the relationship of Ponggawa-Sawi, such as mutual help, and kinship-based mutual cooperation as part of community members or village communities.



### B. Forms of Trust Built in the Social Relations of Ponggawa-Sawi in Farmer Communities

The results of the research show that the form of processual trust in the community of farmers community in Pancana Village, is more dominant than that of ascriptive trust. This can be seen by the criteria set by Ponggawa and likewise vice versa, the criteria for the Sawi, as well as the rules for managing the pond land made between Ponggawa and Sawi through a collective agreement in the form of oral, although between Sawi and Ponggawa sometimes have the same kinship background. The form of farmers' processual trust is also seen in the lending and borrowing behavior of Ponggawa and Sawi social relations, such as when they have urgent needs and when the yields are not good, usually Sawi has difficulty to pay for their family's daily needs so that they take loan funds (money) to Ponggawa agreed with the following harvest, the portion they received would be cut according to the amount borrowed. Likewise, borrowing and borrowing of agricultural/fishery tools carried out among the Sawi.

Similarly, the form of processual trust, namely the harvest sharing system between Ponggawa and Sawi in the community of farmers. In addition to the form of cooperation activities among the Sawi, such as helping each other during harvesting, working together to repair ponds, repairing waterways between the embankments, and others. that the magnitude of the loan amount in the form of processual trust depends on the results of the intertwined social interactions of the actors involved with each other. And different from the form of astrictive beliefs that are usually based on the characteristics inherent in the person, such as kinship background, and others.

### IV. CONCLUSION

Trusts that are built in the social relations of Ponggawa-Sawi in the community of farmers of Pancana village is the high trust type. This is built through the fabric of cooperation, such as the recruitment of Sawi which is no longer based on familial relations but based on the criteria set by Ponggawa and vice versa. The criteria for Sawi, as well as the rules for managing the ponds made between Ponggawa and Sawi through a joint agreement. Then also the establishment of mutual help between Ponggawa and Sawi through social relations, still based on reciprocity norms, solidarity and collective action (gotong royong) that apply in the social life of the community of farmers and village communities who are still communal, and not built based on the moral norms prevailing in relations Ponggawa-Sawi. The form of processual trust is built in the social relations of Ponggawa-Sawi in the community of farmers in Pancana Village, seen through the management of pond land which is no longer based on familial relations, and lending and cooperation activities among the Sawi's.

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